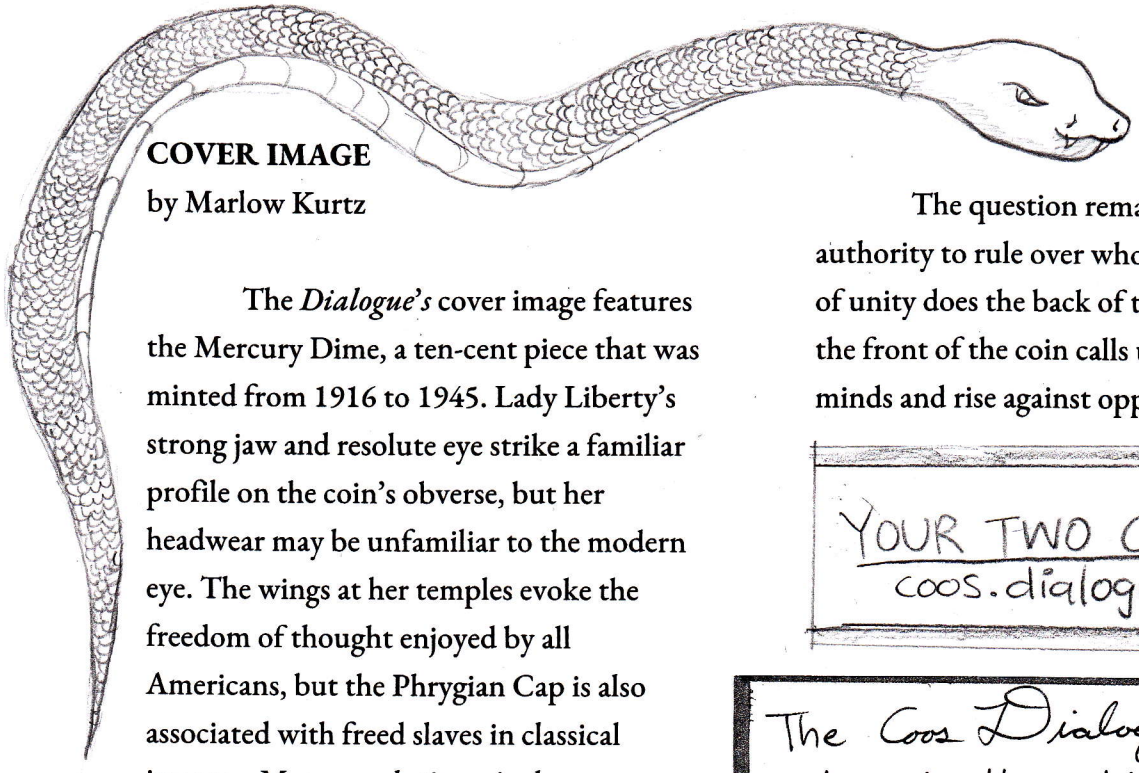
THE COOS DIALOGUE

edition #1 – June 18th, 2025



COVER IMAGE

by Marlow Kurtz

The *Dialogue's* cover image features the Mercury Dime, a ten-cent piece that was minted from 1916 to 1945. Lady Liberty's strong jaw and resolute eye strike a familiar profile on the coin's obverse, but her headwear may be unfamiliar to the modern eye. The wings at her temples evoke the freedom of thought enjoyed by all Americans, but the Phrygian Cap is also associated with freed slaves in classical imagery. Many revolutionaries have identified with the symbolism of this cap, and it became connected with the idea of political uprising during the French Revolution. This cap, often called a Jacobin cap, is the uniform of he who seeks the upsetting of the status quo, the rejection of oppressive regimes, and the affirmation of the liberty of all.

On the reverse, the dime bears another classical symbol, known as the *fasces*. If you think that word looks a little like one you've heard around lately, you'd be right. The *fasces* is the image of a bundle of wooden rods tied around an axe blade and it symbolizes strength through unity. The axe blade, however, reminds us that the Romans saw the *fasces* as a reminder of a magistrate's right to rule, even punish his subjects. This strong symbol is tempered by an olive branch, the traditional symbol of peace.

The question remains: whose authority to rule over whom in the strength of unity does the back of the coin affirm if the front of the coin calls us all to free our minds and rise against oppression?

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The Coos Dialogue is an independently published magazine featuring the hard work of people all throughout our canty. If you want to respond to any of these pieces, please email us and include the issue number, title, and author of the piece to which you are replying. To help with printing costs, find us on Venmo: @coos_dialogue.

Fight polarization.
Speak. Write. Read.

gratefully printed with donations

-Marlow, editor & founder
coos.dialogue@gmail.com

"BE KIND TO OUR LANGUAGE"
by Marlow Kurtz

If you choose to pick up this magazine throughout the course of its publication, you will most likely become familiar with the name Timothy Snyder. Dr. Snyder is a professor of history at Yale University, and his primary focus is fascism in modernity– you can use your imagination to determine why the editors of the *Dialogue* consider his works relevant here in Coos County.

In his political pamphlet "On Tyranny," Dr. Snyder enjoins his readers to "be kind to our language," and I want to stand in solidarity with Dr. Snyder's work by passing his instructions on to the citizens of Coos County:

> "Avoid pronouncing the phrases everyone else does. Think up your own way of speaking, even if only to convey that thing you think everyone else is saying. Make an effort to separate yourself from the internet. Read books."

My name is Marlow Kurtz, and I'm the founder of the *Coos Dialogue*. I want to read your writing and I want to hear you defend your ideas. I trust the citizens of this county to be so firmly committed to their beliefs that they're willing to spend a few extra minutes writing those beliefs down for others to read. The rest of this letter is my own thoughts on why we ought to speak, write, and read.

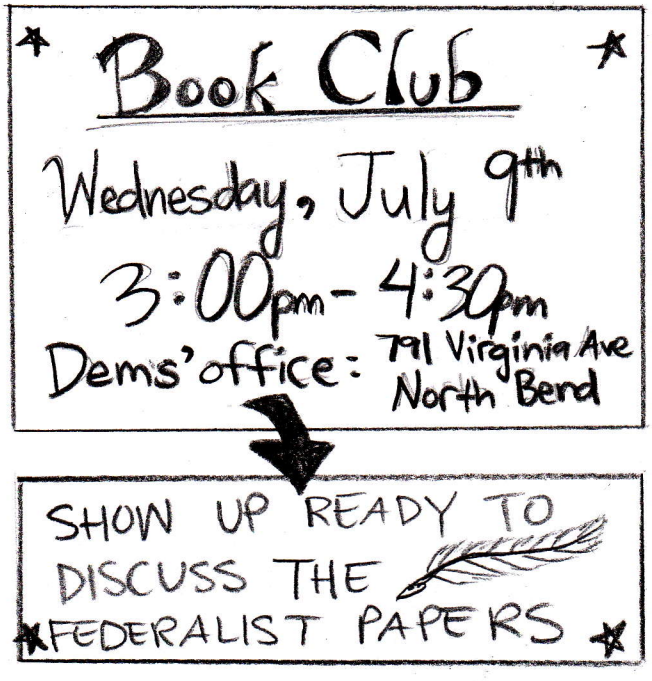
As referenced on a later page, democracy functions not only *by* the process of collaboration but *as* the process, itself. Our situation is highly unique in the sense that we have both a journey and a destination that are both designed to be for our benefit: cooperation not only leads to richer, more nuanced outcomes, but the richness and nuance of the cooperation, itself, are undeniable goods. All hard work is better done in cooperations with others, and I think many of us are genuinely interested in becoming more informed. One of the primary roadblocks in the way of becoming more informed is the enormous amount of time and attention required. I started this magazine so that we could do it all together. I want to tell you about what I've read and what I think, and I want to hear about what you've read and what you think. We can collaborate and hone our ideas so that we can get more out of our time spent learning.

Secondly, we are no longer asked to organize our thoughts. Essays and letters are supposedly "relics of the past," but I know they still have a place in modernity because one's thoughts can do abstract gymnastics when they are not pinned down by concrete expression. Or, put in another way, expressing your thoughts helps you make sure *you really believe them.* Taking the time

to organize your thoughts into a brief paragraph does wonders for your ability to understand how new information interacts with that knowledge. Writing helps you connect the dots in your own head among your own ideas in more clear ways, making you a more coherent communicator.

Thirdly, I know you all write already. I've seen the thousands of comments full of endless squabbling on Facebook posts. Energy spent shouting into a void is energy lost to that void– energy wasted. When was the last time anyone had any meaningful dialogue in that space? No, sir, I won't be wasting my energy writing for people who don't care what I've got to say. I want to put my words into print for people who would choose to pick up such a thing to read. Those are the kind of people who tend to have intelligent responses. It makes me excited just to think about the fact that folks can read this letter right here, think about it, and write me one back. Now that's energy invested wisely.

Lastly, we live in a fairly small community, folks. I want us to remember that putting our energy into our small community truly is the wisest investment of that energy. Just like when we spend money in our local small businesses, it does wonders for all of us when we invest our efforts close to home. We each have a small sphere of immediate influence, and– to reference John Dewey's ideas once again –if we all take responsibility to be good faith actors within that small sphere of influence, the whole county will be covered in that good faith.



Being a Proud Democrat in the USA is Easy... but It's Hard!
Darlene Madsen-Martin

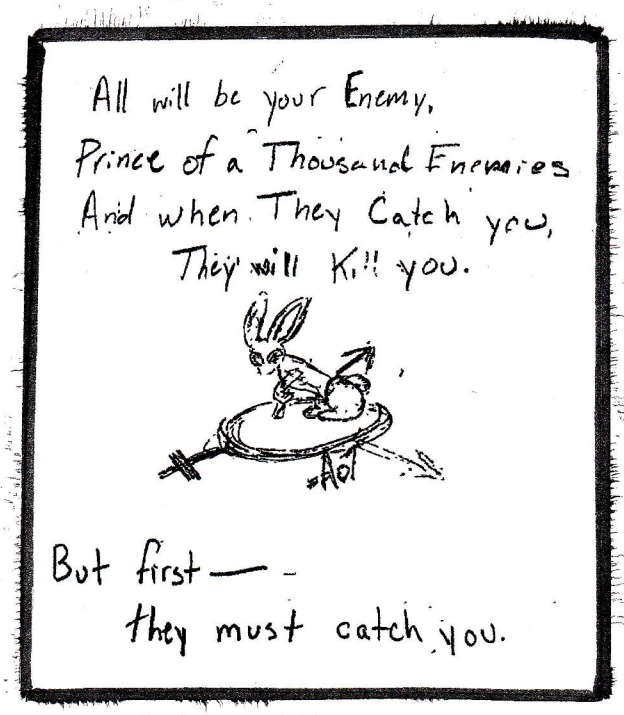
Choosing between the Republican Platform and the Democratic Platform is easy for me. I believe no human being should go to sleep hungry, sick, cold, or scared. I believe the government should stay out of our doctors' offices and out of our bedrooms. I believe in the separation of church and state. I believe corporations are NOT people and should be taxed much higher.

Democracy should cover all human beings, but it's not that simple. Our Democratic Party is strong because it has diversity and individual identities. However, humans are emotional creatures that sometimes lose their empathy, sympathy, and responsibility. The "What About Me?" or "Not in My Backyard" syndromes run deep. There are many voices to be heard and what helps one may hurt another. Whose moral values do we listen to? How do we raise up the most people without doing harm? These are tough questions.

Liberals need to work with conservatives to get things done. Sometimes that means making hard compromises. My favorite phrase is, "We don't have to be social, but we will be civil!"

My last point is that we need to research our leaders and see how they voted on bills. Most political leaders are under the thumb of big donors. Are these leaders saying one thing and doing the opposite? We the people have voting rights. If our leaders are not following our wishes, then vote them out of there!

LIBERAL GUN CLUB: EMAIL NIMBLECIVIC@GMAIL.COM. USCCA CERTIFIED INSTRUCTOR; ADVICE ON PURCHASING AND OPERATION. NO CHARGE.



Submitted by A.T.

CONEY STATION

COME DIALOGUE WITH US ON TUES AT 5:30PM EVERY WEEK OF THE SUMMER. WE'LL BE FOLDING & STAPLING & SOCIALIZING — WE'D LOVE TO MEET YOU!

IF YOU'VE WRITTEN TO US & WANT TO HAND OFF A PRINT COPY, MEET US AT NBPL ON THURSDAYS AT 3:30PM.

reply to this piece!
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Freedom Laundry
a poem by Matt Love

An old, obese and greasy man wheels a metal basket unsteadily through Freedom Laundry.

His left pant leg is ripped open to the waist revealing a swollen and purple calf. He has gout.

The basket is on a collision course with me and my orange plastic chair.

I've never seen anyone with gout. How do I even know what it is? Must be all those 19th century English novels I read. All the rich characters had gout. Now just poor Americans.

I stand up and move away. I fight the feeling of being physically repulsed by his presence. I'm losing the fight and it is the worst feeling in the world.

A large blue tote full of clothes rides atop a large black garbage bag full of clothes. Any second, all will topple to the tile floor.

The man maneuvers the basket to the door. There is no way he can make it out.

He makes it, losing only the lid to the tote.

John Mellencamp's "Jack and Diane" is playing on a boombox radio hung from the ceiling.

I spring into action and pick up the lid. He doesn't see me.

Now he must lift the basket off the sidewalk and down to the parking lot, a drop farther than Multnomah Falls.

I notice his destination: a tan luxury sedan from Bill Clinton's first term that's no longer luxurious.

An old, obese man sleeps behind the steering wheel. They are living out of the sedan. I'm an expert on recognizing these vehicles. We all are these days.

I am about ready to render aid when the man *(insert American verb not yet invented here)* the basket to the parking lot...

...and...

the tote tips over and meets asphalt.

"I've got your lid," I say and lean it against a cracked and bald tire.

No response.

There is no way that sedan can drive a mile on that tire.

I return to my chair and watch the man hurl clothes into the back seat. He shuts the door and places the empty tote and garbage bag into the basket.

He's got another load!

I get up to check my washer. The man enters and wheels the basket toward a dryer. He caroms off a counter and stops. I stare.

He's got two more loads!

I'm standing at a table seven feet away.

He is bending over to load the tote.
He is gasping for air.
He is going to die.

"Hey, can I give you a hand?" I say.

That means I'll have to touch his clean clothes. I notice his laundry includes cloth bandages. His wardrobe is pure lumberjack from the *Sometimes a Great Notion* heyday.

He doesn't hear me, perhaps because "Jukebox Hero" by Foreigner is now playing much louder than "Jack and Diane."

The man swears at his clothes but I can't make out the insults.

He lifts the tote to the basket and places it inside.

I see his face up close.

In documentaries, I've seen faces of the Russians who survived Stalingrad and they looked nothing like this face. This is a distinctly contemporary American face carved out by the ravages of American politics. The carving began with a butter knife in Ronald Reagan's first term. Now his spawn wields a chainsaw.

There were no such faces in Coos Bay four decades ago.

This man's face should be carved into Mount Rushmore of the Washington Monument or better yet, replace Lady Liberty's face, or even better, adorn a unit of new currency or new coin we use every day.

Consider this: in the 1972 presidential election Coos County cast more votes for George McGovern than Richard Nixon. What's happened to Coos County since then? What's happened to the faces and bodies and minds of so many of its citizens? Why are men and women living in Coos Bay driftwood forts?

The man smiles, a completely toothless smile, and says something impossible to comprehend, but I talk to him anyway, nod, gesticulate, and hold a conversation with him that soon ends.

I didn't understand a single word he said. This is a first for me with a fellow American.

Rick Springfield's "Jessie's Girl" starts playing.

He's ready to wheel out the second load. There is no way he can make it.

"Hey, can I help you get this outside?" I say.

Why ask? Just jump in! We need more jumping in.

He says something. The warmth of his guttural voice and smile makes me realize he has declined my offer.

He rolls the basket toward the door.

How do I write this up and provide him dignity?

Well, he was washing his clothes, keeping clean, a homeless man living out of his car in Empire.

Maybe I start there.

READER'S COMPANION: JOHN DEWEY'S "CREATIVE DEMOCRACY"
by Emily West

John Dewey was an American psychologist and philosopher, known in the late 1800s and early 1900s for his belief in the spirit of democracy. When Dewey was nearing his eightieth birthday, the world was still nursing the wounds of the Great War, and political tensions in Weimar Germany were giving rise to further tensions around the globe. It was in response to these rising political tensions that Dewey published "Creative Democracy," an essay seeking to imagine the proper American response in that time of turbulence.

It would certainly not be an easy project in Dewey's view. Americans, he argues, were once joined together by a "pioneer spirit" that encouraged them to cooperate and innovate as part of their daily lives. Even after the whole American landmass had been explored and settled, the politics and culture of Americans still maintained those pioneer social habits, and he claims that these "ways of life and institutions which were once the natural, almost the inevitable, product of fortunate conditions have now to be won by conscious and resolute effort." He observes that Americans of his day tend to have this belief that democracy is something that self-maintains– a sort of "political perpetual motion machine" set up by the Founding Fathers –and he paints this idea as a root cause of the cultural problems of his day.

For Dewey, democracy is not just a way to structure the government. It is a deeply personal "way of life" that affects every detail of a person's behavior and acts as the bedrock for the political institutions that rise out of it. He believes that even the most powerful military defenses couldn't protect democracy if it was rotting in the hearts of its own citizens.

He identifies personal beliefs that every citizen must hold and on which we all must act in order that our lives give life to our democracy. First, each citizen must believe in every other citizen's ability to make decent decisions and live a decent life so long as they have lived in conditions that make them truly free. Dewey says he is often ridiculed by other intellectuals for believing in the average person's ability to make good decisions, but he argues that it's easy to hold this belief. Everywhere he looks, he sees people with sound judgement. And when he sees people without sound judgement, it is almost always also the case that they were subjected to something that made them less free: poor health, poor education, or worse. Dewey believes that the ability to lead a good life is an ability that every truly free person naturally has. In situations where a person's ability is less, he sees that it is because their freedom– their education, their work, their health, or their housing –has been less. From

Dewey's perspective, people who try to say that any whole group of Americans is stupid must be trying to prevent Americans from talking to one another so that they can't help one another become more wise and kind.

Believing that other people are capable of being decent is so important to democracy, Dewey argues, because we shouldn't just listen to the news and accept it– we should discuss it with one another and look at it from multiple perspectives. Our freedom of speech, right to free assembly, and our day-to-day engagement with fact and truth are essential parts of every citizen's life if a democracy is to function properly. But the right to dialogue can't do us any good when our beliefs are choked by hate, suspicion, fear, or intolerance. He claims that these problems are even better at crushing democracy than dictators and their armies.

The next belief Dewey views as essential in the heart of every citizen of a democracy is that we each believe in cooperating with others in our day-to-day lives, the way the pioneers did when they settled the American continent. For Dewey, cooperation doesn't just get good results for people who cooperate. The process of cooperating– taking our conflicts out of the realm of violence and into the realm of discussion, engaging with new ideas –is a "priceless addition to life" even before it results in cooperative outcomes. The cooperation, itself, exposes us to new knowledge and new ways of thinking, making us more wise and kind.

Democracy has to do with morals, not just politics. If we don't each take that morality on ourselves, we may as well live in a dictatorship. Democracy is, philosophically speaking, a belief that we can all work together to make a good life for all. Other political structures make a person submit to an authority outside of the process of cooperation, but the whole point of democracy is that we are all focused on doing the best for one another. The process of cooperation, itself, makes a person's life better, and the results of cooperating are better than results that are handed down from some ruler who doesn't experience what we experience.

Dewey's cultural climate and our own share many similarities, and the healing he hoped to see has not yet come to pass. His point, however, still stands: we cannot continue to treat our government as though it is inevitable. We are in unprecedented times because our democracy is rotting in the hearts of us all. To keep our republic, we must live a republican life and participate in public discourse. To keep our democracy, we must live a democratic life and believe in the ability of others to make their own choices. We must cooperate to achieve a country in which we all have everything we need in order to be free. We must view differences in

ideology as opportunities to pursue truth together.

UNITED IN A STATE OF COLLAPSE
by Lucy Nightshade

Weird shit is happening, friends. Two of our most prominent oligarchs had a verbal slap fight by subtweeting each other on the social media platforms that they own. RFK, Jr. fired everyone on the CDC's vaccine advisory council; not looking good for our health. Then there's the deportations, which are leaving construction sites worker-free, while also devastating our food systems.

The US Marine Corps has been dispatched to quell protests in Southern California where militarized police are shooting foreign journalists in the head with "less lethal" weapons. The people of LA are protesting the fact that members of their communities, like many other people across the nation, are being disappeared off the streets by random dudes in mismatched militia cosplay gear.

We're told they're law enforcement, but they don't wear badges and they won't identify themselves. The people they're kidnapping are almost all law-abiding people, most of whom were following directions to be here legally. They're getting picked up in courthouses because they were attending immigration hearings as instructed. They're not criminals. They have jobs and families and children who are American citizens. The kids are getting snatched as well. And every person who gets handcuffed and dragged out of their workplace is thinking "Dear Lord, keep me out of that torture camp in El Salvador." That's why some people are fighting back. You'd fight back too.

Some reporters are finally saying that there might have been some ratfuckery going on in the 2024 election, which has been pretty clear to me just by looking at the results. ALL the swing states? Come on, we've got counties with zero Harris votes, downballot Dems winning their races by comfortable margins as expected. Not a single county swung blue. Polling places were bombed or threatened. Something weird happened– we can all see that.

To make matters worse, people on the right have no idea what is happening or how bad it is. The imaginary "Left" that they're fighting bears no resemblance to the actual left-of-them, which now includes many literal former Republicans because the GOP has moved all the way over to the far right. Ronald Reagan is to the left of them, for God's sake. The GOP has been lying to their voters for decades. They have bullshit universities, bullshit scientific institutions, bullshit think tanks, bullshit talk radio, bullshit podcasts, and bullshit news, making up an entirely bullshit media ecosystem. They've been investing in this bullshit noise machine for a long time, and it's working

really well.

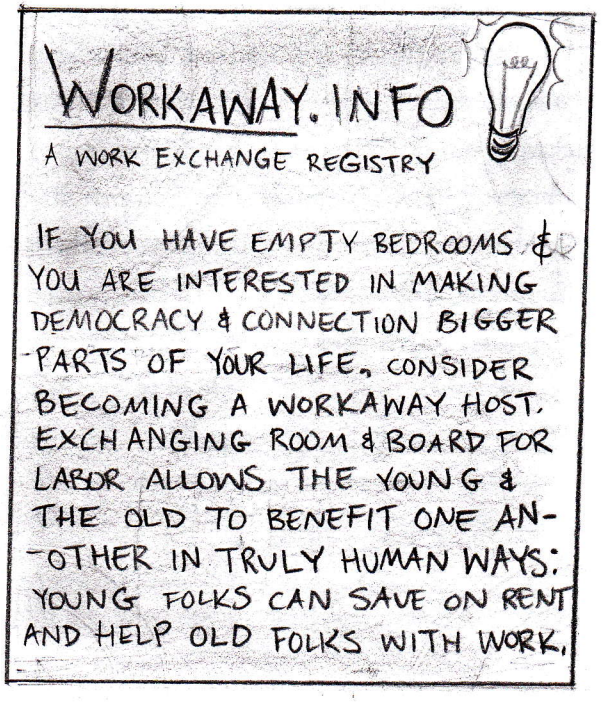
This is not something that will resolve in two or four years. We are living through a societal collapse that has been building for fifty years or more. It's like Game of Thrones: there are several factions in various shifting degrees of pretending to work together while also trying to seize the levers of power. Part of what is happening is the culmination of decades of work and planning by Christian nationalists, who intend to turn the US into a "Christian" nation, while completely ignoring everything that Christ Himself preached.

But they have been overtaken by new players on the scene, the tech broligarchs, whose main philosopher, Curtis Yarvin, once joked about using the bodies of the poor for biofuel. They envision a much, much smaller population of disabled and poor people, while preserving a servant class to see to their needs. I think Neuralink is their answer to their pressing problem of "how do I control my servants once the shit hits the fan?"

I believe the superwealthy know that we're reaching a tipping point when society will destabilize as the systems break down, throwing millions of people out of work and ushering in a new Mega Great Depression. They like the idea. They look forward to liquidating modern society and ruling over the ruins from their palatial bunkers around the world.

American science is being deleted. The American medical system is being dismantled and sold off for parts. Cancers that were on the verge of being treatable have returned to being deadly. (I'm sure the superwealthy will be able to get those treatments, but we won't.) Who is going to take care of us?

WE ARE. We must come together as a community, put red vs. blue behind us, and take care of each other. We need to be growing food, preserving food, fixing our machines, and teaching our kids how to do those things. I don't know when the collapse is going to happen. Could be within a year, could be twenty years. But not much longer than that. The world our children will enter as adults won't look like the world we grew up in. This is a marathon, not a sprint.



MORAL BLINDNESS

By Kurt Rauh

We hear today, on both sides of the political spectrum spouting their unwavering support of Democracy and how it is being threatened. I believe we're experiencing the final result of democracy which is tyranny. We see this today in democratic countries like Turkey, the U.K., Hungary, Brazil and, yes– even the United States. I have heard accusations of tyranny before, but today's political discourse is mainly comprised of appeals to prejudice and attempts to discredit ideas on nothing more than identity. There is little concern for virtue on either end of the political spectrum, and that lack of virtue is damaging our democratic republic's ability to function.

One of the earliest writers on democracy was Plato (428-348 BCE), and in the Republic, Book VIII, he wrote that "tyranny naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme form of liberty."[1] Plato observed that when people have unchecked freedom, they eventually begin to use it in selfish ways. Similarly, in classical Athens– the birthplace of democracy –Thucydides gave an example of this in his History of the Peloponnesian War: the democratically elected statesman Pericles exploited and manipulated the citizens of Athens. Misleading speech, manipulation, and demagoguery (appealing to the people's prejudices and feelings rather than using logic or reason) were the tools that allowed Pericles to lead his genocidal war.[2] Our current political system is beginning to mirror this blueprint: a cult-like mentality has emerged based on disinformation, fear, and hatred. We can observe highly destructive, irrational ideas and conclusions becoming common in our politicians' speech, and we should be cautious. Deranged consensus leads to deranged actions.

There is a veneer of legitimacy covering the ways in which our democratic system is being exploited by lobbyists who advocate against the interests of the people. These wealthy lobbyists abuse their prosperity and call to mind the letter John Adams wrote in 1815, arguing that "human nature cannot bear Prosperity is generally just as to individuals, and I believe, universally as to Nations—Prosperity confers Power; and Aristotle had laid it down as a conclusion strictly logical that the abuse of power is always to be inferred from its possession by Men—His argument is; such a man or such a Nation has done wrong because they have had the power to do wrong..."[3] Herodotus of

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[1] (http://classics.mit.edu/Plato/republic.9.viii.html

[2] http://classics.mit.edu/Thucydides/pelopwar.htm

[3] https://founders.archives.gov/documents/Adams/99-03-02-2786

Halicarnassus (whom Cicero called the father of histories) agreed in his book *the Histories* in around 440 BCE: "...humans and prosperity never endure side by side for long".[4]

Many Americans today submit to the falsehood that America's Founders were infallible or perfect Übermensch. I think the Founders would be dismayed with all of today's political leaders. The Founders based the Declaration of Independence and the Constitution on their reading of some of the most influential classical Greek and Roman philosophers such as Pythagoras, Xenophon, Plutarch, Cicero, Zeno of Citium, Cleanthes, Epictetus, Seneca the Younger and Marcus Aurelius. They also fashioned their work after more modern authors of their day, such as John Locke, David Hume, Adam Smith, Francis Hutcheson, Lord Bolingbroke, and Lord Kames. They were men of letters and they could spot an appeal to their emotions a mile away: our politics today seems bent on appealing to nothing else.

Jeffrey Rosen in his book The Pursuit of Happiness writes, "In their private letters and diaries, public speeches and poems, the Founders talked constantly about their own struggles to control themselves and to be their best selves by using reason [and virtue] to regulate their selfish passions.[5] Alexander Hamilton wrote in 1802 that "Men are rather reasoning than reasonable animals, for the most part governed by the impulse of passion,". John Adams's wife, Abigail, gave similar advice to their son, John Quincy Adams. "The due Government of the passions has been considered in all ages as a most valuable acquisition," she warned, emphasizing in particular the importance of subduing "the passion of Anger." Her conclusion: "Having once obtained this self-government you will find a foundation laid for happiness to yourself and usefulness to Mankind."[6]

In 1815, Amos J. Cook, a boarding school head in Maine, wrote to Thomas Jefferson asking him to enlighten his student with a passage in Latin. Jefferson chose an excerpt from Cicero, in which he thought was a moral lesson: "Therefore the man, whoever he is, whose soul is tranquillized by restraint and consistency and who is at peace with himself, so that he neither pines away in distress, nor is broken down by fear, nor consumed with a thirst of longing in pursuit of some ambition, nor maudlin in the

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4 https://classics.mit.edu/Herodotus/history.1.i.html

5 Jeffery Rosen, "The Pursuit of Happiness", Simon & Schuster, 2024, p. 8 Italics added

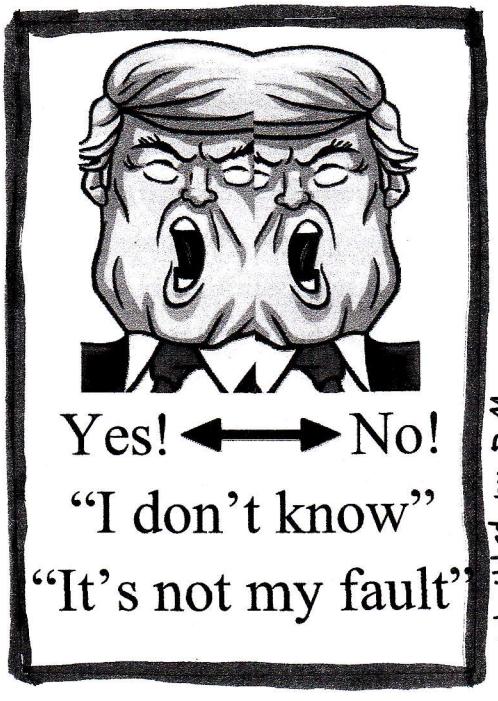
6 Alexander Hamilton to James A. Bayard, April 16-21,1802, Founders Online, National Archives and Abigail Adams to John Quincy Adams, March 20, 1780, Founders Online, National Archives.

exuberance of meaningless eagerness—he is the wise man of whom we are in quest, he is the happy man.".[7] Jefferson empathized to Cook that the wisdom of Cicero was similar to Benjamin Franklin's conclusion after studying Cicero's Tusculan Disputations: "If the Wise, be the happy man, as these sages say, he must be virtuous too; for, without virtue, happiness cannot be." Unfortunately, in our current political climate both the left and the right have abandoned the importance of virtue in government, a goal all the Founders strived to achieve. As Benjamin Franklin stated in his early twenties: "I conceiv'd the bold and arduous project of arriving at moral perfection."[8]

Unfortunately, this constitutional republic has evolved into chaos, which has Americans chained and locked to a dystopia. Our country is now a cruel and savage place, but we compartmentalize away its cruelty and savagery. We laugh at our sitcoms and vapid comedians and make believe the worst things happening politically in our society are the mainstream culture war; pundits and politicians keep us talking about nonsense to prevent us from collaborating. We live out our lives sedated by entertainment, social media, food, and pharmaceuticals while genocide, nuclear brinkmanship, and ecocide unfold all around us. We laugh, thinking of ourselves as good and virtuous as long as we are kind to our pets and hold the "correct opinions" about social justice or vaccines. Our democracy is rotting in our hearts.

If we as a society were actually good or pursued virtue, none of the atrocities we see would be happening. Moral clarity would find all this intolerable. It would cause us to reject our social evils by any means necessary. That is why the powerful pour so much energy and funding into keeping us all sedated and confused. A lot of power and wealth rides on our lack of moral clarity.

Further letters on virtue in society to follow.



[7] Thomas Jefferson to Amos J. Cook, January 21, 1816, Founders Online, National Archives, The lines are from Cicero, Tusculan Disputations, 4:17

[8] Benjamin Franklin, Autobiography, The Works of Benjamin Franklin, compiled and edited. John Bigelow, G. P. Putnam's Sons, 1904

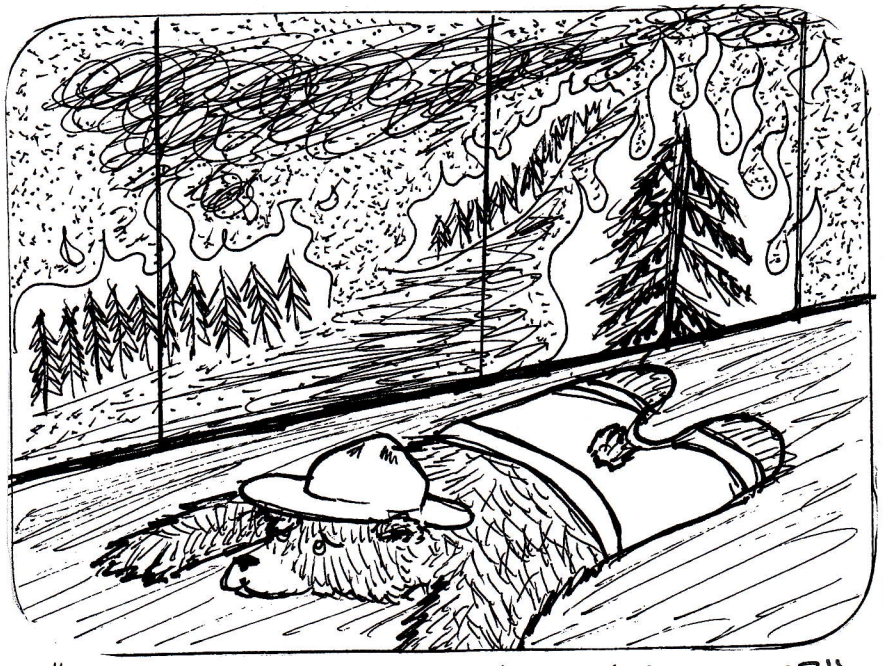
Thought Challenge from Darlene Martin

Over the next few months, clear your mind and look around. Observe the people you see. What are their ages? Are they in a group or alone? Are they connecting with each other or ignoring each other? Right now, your challenge is to be aware of human interaction. Not the junk on television, but the living human beings in your neighborhood. Then in September or October, when the political machine starts ramping up for 2026, help the committee create communication solutions for getting our neighbors to hear our democratic messages.

Election 2026 is right around the corner and it's never too early to start planning and organizing. Let's come together and find creative ways to touch (influence) the many different people in our area. Where should communication money be spent? Radio and newspapers (while still somewhat viable) have given way to podcasts and other social media. How do we build relationships and educate the public to our cause?

You have your assignment.

WANTED: a printer we can use w/ an 11"x17" tray. We'll furnish ink & paper.



"Whaddya MEAN the national guard is BUSY?"
-ECW

Cash Crop, a poem

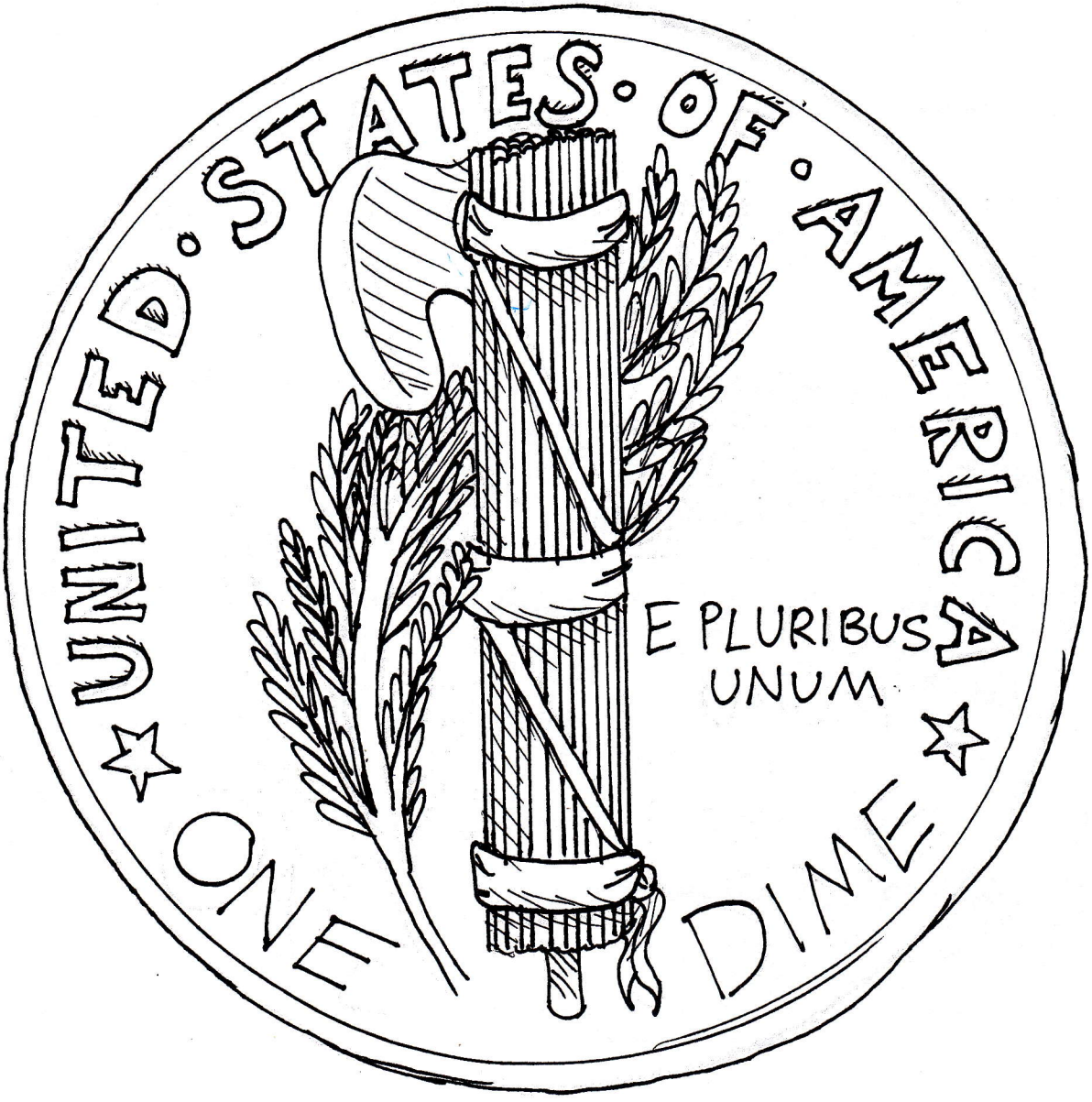
If weeds were a cash crop
I'd be rich.
My garden's full of them
and so is my ditch.

Everytime I pull one
two more sprout.
This makes me so darn mad
I just have to shout!

I use a weed killer,
jokes on me.
They think it's vitamins,
B, C, D, and E.

Even when I wear gloves
I feel thorns.
They're such little devils,
thistles should have horns!

If weeds were a cash crop
I'd be rich.
I'd get a gardener
and concrete that ditch.

Submitted by D.M.

FIGHT POLARIZATION.
SPEAK. WRITE. READ.